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it is like the chaff being driven away and lost. While the *supa* is being waved the Baiga blows, and thus the divine afflatus is communicated to the person.

There is also a magic way of warding off the evil eye and removing its power from one affected by it. A Baiga is called, who, after the usual preparations and offerings, takes a stick and dips it in *til* oil. This is lighted and held over a vessel filled with water, all being performed in the presence of the person suspected of being the victim of the evil eye. If drops of the burning oil fall into the water with a hissing sound the person affected at once begins to feel the influence of the evil eye passing from him. But if the hairs on his body begin to stand up and he begins to feel faint, it is a sure sign that something is wrong and that there is an evil spirit in the case, or that the power of the evil eye requires still stronger measures to remove it.

Kols also believe in, and practise, what may conveniently be called "cross-roads magic". The afflicted person is carried on a bed to the particular cross-roads where the ceremony is to be performed. He is set down in the centre and the friends who brought him make the offerings, which should be sacrificed in the same way as they would be at the village shrine. This may be done at any time of the day or night, but to be really effective it should not be witnessed by any stranger. If some one should approach while the sacrifices are being offered he will be warned away, for if he comes he may break the spell or may himself be affected. It is thought that the disease afflicting the person is loosed at the cross-roads and will attach itself to the first person who passes that way. For this reason Kols usually avoid cross-roads and if possible will pass by some other way. Sometimes a scape animal is released after the offerings are made, and it is believed that he will carry the disease away.

MEDICINES AND MAGIC. Among Kols illness and disease are often ascribed to the work of unfriendly spirits. Cholera and small-pox are particularly the work of the goddesses, and only through them can they be controlled. Other diseases are due to lesser evil spirits. In spite of this, there is also the attitude that in many cases illness is due to the foolishness of man, and that many types of illness can be cured by means of home remedies. Failing these, or any other explanation, the illness is looked upon as indeed the work of a spirit. There are many remedies in use by the Kols for the diseases which abound in India, and the remedies in common use among them are listed below.

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757 *Burns*: charcoal dust is sprinkled over the burn from time to time. This should cake on it to be effective.

278 *Chest Colds*: mustard oil (from *Guisotia abyssinica*) is rubbed over the chest.

[262] *Colds*: care should be observed regarding food. Only foods that give warmth to the body should be taken, such as grams, molasses, fish, and chicken curry.

Diarrhoea: the seeds of *mumri* (or *mamira*) are soaked in water and the solution given to the patient.

Eye Complaints: a solution containing onion juice and raw sugar (*gur*) from sugar cane, (*Saccharum officinarum*) is prepared which is called *bulni lal* due to its pinkish colour. The eye is washed in this solution.

Fever: a shrub known as *gataran* (*Caesalpinia bonducella*) is very useful for this. Some leaves and fruit from this plant should be boiled in water and the solution given to the person ill. If it is an ordinary fever, not due to an evil spirit, this should reduce it.

Leaves of the *nim* tree (*Melia azadirachta*) boiled in water is also an efficacious remedy in ordinary fevers.

[752] *Fractures*: a broken bone should be fomented with hot *ghi* (clarified butter) and *haldi*. (*Curcuma longa*), mixed together. Sometimes ordinary splints are applied, and when this is done leaves and portions of the skin of the *hajor* (*Cissus quadrangularis*) plant should be put under the splints.

Headaches: *hurhur* (*Celeome vissosa*) is ground and the juice extracted. This juice is put into the ears. The juice of the *bhelwa* nut (*Semecarpus anacardium*) is occasionally used. This is the marking nut and its juice causes a burn and a great deal of counter irritation, and leaves a scar that persists.

Itch: bits of the root and the bark of the *nim* tree are ground together and made into a paste which is applied to the affected parts.

Another remedy is oil from the seeds of the *Kanji* tree (*Pongamiaglabra*). This is rubbed on.

[753 177] *Malaria*: malaria is not attributed to spirits; possibly it may be that it is too recent a phenomenon to have been considered as such. The leaves of the *nim* tree are boiled in water and administered.

There is a climbing creeper called *gurj* (*Menispermum glabrum*) which may be used for malaria. The wood and bark of this plant is ground up and put into water. A heated tile is

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dipped into the water and the solution is then taken. Following the taking of the *gurj* solution a lemon is cut in half and salted and peppered. The two halves are left on the roof over-night and should be sucked the next morning. Another report is that a good remedy for malaria is to grind together *golmirich* (black pepper), *long* (cloves), and *mitha lakri* (licorice). The paste is put into a bit of water and swallowed

Pain in the abdomen: this is relieved by rubbing a mixture of kerosene and mustard oil over the affected part.

Smallpox: there is no remedy for this, as it is due to a goddess and her will, but care should be taken that the patient takes only light foods during this period.

Snake bites: one should chew leaves of the *nim* tree. Crooke notes that "in Ahmednagar when a man is bitten by a snake he is taken to Bahiroba's temple, crushed Nim leaves mixed with chillies are administered, and the branches are waved over his head."[1]

Stomach trouble: for this the leaves of the *Babul* tree, (*Acacia arabica*) should be chewed and eaten.

Swellings: if it be the thighs that have swelled, *ghi* should be applied and rubbed in well. At the same time *Hing* paste (a variety of asafetida) should be applied to the nails of the leg affected.

Wounds: *chuna* (lime) is mixed with the juice of the *Kattha* tree (*Acacia catechu*) and the paste applied. The juice of this tree has good astringent qualities.

Fresh cow dung is very commonly applied, especially to the wounds of children.

The bark of the *Tinsa* tree (*Eugenia dalbergioides*) is ground into a paste and stops the bleeding from a wound.

For the wounds made by thrusting the iron trident through the tongue or cheek at the *jawara* season, the following mixture should be applied: Lime juice, some ground onion, *ghi*, wood ashes and *pan* leaves (*Piper betel*).

It is usual that each village has its *baid* or medicine man who suggests these simple remedies and advises what should be done. However, there may be no such person in the village, and even if there is such, the Kols have great faith in the Baiga, and may go to him.

1 Crooke, W., *Religion and Folk-lore of Northern India*, p. 410.